

124 The first Dorjé Lapoon I saw very little of, and his history was told to me, partly by Kurma, and partly by his son Datoop. He was a very old man and spent most of his time alone in the field-house where he lived looked after by his younger son. I also learned from Kurma that portion of Jiroong's life which was involved in the scandal of his first wife and the Dorjé Lapoon, and also the story of Jiroong's sister. The greater part of Jiroong's life and all the rest of the stories were got from the people themselves. It is worth remarking that, although these people are all less obviously maladjusted than Kurma, they had all except Jiroong had the unusual experience of living some years outside Zongu.

The first Dorjé Lapoon, Datoop and Jiroong were all lamas; Datoop was by far the most pious. Jiroong was a lama through his horoscope and not through birth, and appeared to attach rather more importance to the Mun ritual; in his house his sister always officiated. Mrs. Datoop was a very strong character, and overbore both her husband and her son Pambu. Jiroong was also dominated by his wife.

The accompanying genealogies should make the rather involved relationships clearer. (See page 417).

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The first Dorjé Lapoon.

x 159 The first Dorjé Lapoon, now aged eighty-two, has been his
588 whole life long poor, lustful and shameless. As a young man he was married to his first wife, but after three years he left her because he wished to marry another woman, one Lungdeumu, his classificatory aunt.¹ He was told that he and she were too closely related for them to marry; but he was shameless and persisted in the marriage. Since the consanguinity was all through the female line no social action other than expressed disapproval was taken against this incestuous match.

x 159 Lungdeumu was the mother of his son Datoop, who was born in 1881. As soon as the child was born the Dorjé Lapoon took a dislike to his wife and went away to Darjeeling for a year to work there. On his return Lungdeumu's brother tried to induce him to return to his wife but he refused. Thereupon Lungdeumu's brother said 'You are no longer responsible for my sister; I shall give her in marriage again, and you will have no claim on the bride-price.'

¹ Her mother and his maternal grandmother were biological sisters.

Pemba is Datoop's eldest son and is now twenty-seven,¹⁵⁹ his wife being four years younger. He had already started⁵⁸² his Lama's training when he was summoned to work in Gangtok. He remained at the palace for nearly ten years, when he left the Maharaja's service at his own request.⁴⁶⁴ Like his friend Chodu, he too was a scullion. When he²⁹⁷ was in Gangtok he learnt to wear boots and as a result still has very tender feet. His mother says that he was not weaned early; and perhaps because of this he was⁸⁶² a very nervous child. We often noticed that he flinched at any sudden noise, and even now he says he cannot bear the sight of blood. He used to cry a lot when he first left home, but after his return on leave he soon found that he wanted to go back to Gangtok again. His parents told me they were very anxious while he was away from home and always used to visit him once a year. He was sometimes⁸⁶¹ beaten as a child and would threaten to throw himself in the fire; but his parents would only laugh, and told him that if he really wished to die they would not prevent him. Although he still is rather nervous, and much more retiring than the average Lepcha, he does not appear to be in any way maladjusted. He is completely bilingual, speaking¹⁹¹ Nepali almost as well as his own language.

Pichi, aged twenty-three, is Datoop's second son. He has⁴⁶⁴ just returned from Gangtok, where he has spent the last⁴⁸³ eight years or so learning to be a carpenter. While he was still away from home his parents decided that it was time¹⁵⁹ for him to be betrothed; but he sent back word that he was⁵⁸⁴ too busy to leave his work. For this reason his brother, a boy of fifteen, acted as his proxy at the ceremony. When Pichi came home the following year he at once made it clear that he had no intention of proceeding with this prearranged marriage, and said that when he wished to marry he would choose a wife for himself. The Mandal, who made all the arrangements, was somewhat perplexed at this state of affairs, such a case never having arisen before. He now¹⁵⁹ thinks that in order not to cause offence the best thing is⁵⁸⁵
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159 for the girl to marry both brothers. If this is done only Pichi
 585 will be required to carry out the ceremony; and having done
 588 this he can hand the girl over to his younger brother. There
 would be no objection to him marrying what would
 theoretically be a second wife, should he later wish to do so.

159 In the meantime Pichi gets all the amusement he wants with
 [837] his elder brother's wife. This he told me late one night when
 he was somewhat the worse for wear. In addition to his own

[19] language, he also speaks Sikkim Tibetan and is the only man in
 the village who can read and write Nepali. Because of this all
 official correspondence comes to him for translation. He has
 not yet fully readjusted himself to the simplicity of village life,
 but, even so, already thinks he would rather live at home.

[582] Datoop's wife is one of the most outstanding characters
 in Lingtem. She was married at twelve but did not live
 with her husband until after his return from Gangtok.

[462] Unlike most other women, she is often to be seen in charge
 of work and her orders are instantly obeyed. She has the
 reputation of giving good food at her house, but, according
 to Tafoor, would be a better cook if she took a little less to
 drink. She has a pleasing open face, but her appearance
 is somewhat spoilt by a missing canine tooth. She came
 originally from a village beyond Mangan, and still visits her
 old home occasionally, where her brothers are still living.

[301] She has better jewellery than any other women in the
 425 village; this she bought with the proceeds of her private
 fields. In her opinion women have a hard time, and no
 private life at all. She thinks, however, that grown-up girls

[581] are glad to get away from home and that marriage is the
 best state for them. Like her husband she, too, is a Lama
 and holds the rank of Chötembu; and as such has the power
 to beat up people in the monastery. I asked her what sort

[684] of offences would merit her interference and she replied,
 without the slightest hesitation, "having sexual intercourse
 inside the building, or within its grounds." She added that
 it would be considered slightly shameful for a woman,
 although an Inebu, to beat a man; but nobody really minds.